

الْبَابُ الثَّامِنُ عَشَرَ

رَحْمَتُهُ ﷺ وَمُلاَظَفَتُهُ عَلَى النَّبَاتَاتِ وَالْجَمَادَاتِ

CHAPTER EIGHTEEN

THE HOLY PROPHET'S MERCY AND
KINDNESS TOWARD PLANTS AND
INANIMATE OBJECTS

٢٨٣/١. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، أَلَا أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ؟ فَإِنِّي لِي غُلَامًا نَجَّارًا. قَالَ: إِن شِئْتَ. قَالَ: فَعَمِلْتُ لَهُ الْمِنْبَرَ. فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ، قَعَدَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ الَّذِي صُنِعَ. فَصَاحَتِ النَّخْلَةُ الَّتِي كَانَ يُحْطَبُ عِنْدَهَا، حَتَّى كَادَتْ أَنْ تَنْشَقَّ. فَتَزَلَ النَّبِيُّ ﷺ حَتَّى أَخَذَهَا فَضَمَّهَا إِلَيْهِ. فَجَعَلَتْ تَبْنُ أَيْنَ الصَّبِيِّ الَّذِي يُسَكَّتُ حَتَّى اسْتَقَرَّتْ. رَوَاهُ الْبُخَارِيُّ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

283/1. According to Jābir b. 'Abd Allāh رضي الله عنه,

"A woman from the *Anṣār* said to Allah's Messenger ﷺ, "O Messenger of Allah! Shall-I not make something for you to sit on? I have a slave who is a carpenter." He said, "If you wish (do it)." He [Jābir] said, "She had the pulpit made for him. On Friday, the Prophet ﷺ sat on the pulpit that was made. The date-palm tree against which he used to recline while giving the sermon cried out (with love pangs and wept) until it almost split apart. The Prophet ﷺ came down, took hold of it and embraced it. It began to moan and sigh like a child being quietened until it stopped."

²⁸³ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Buyū'* [The Trade], Ch.: "Carpenters," 2:378 §1989, and in *Kitāb al-Manāqib* [The Exemplary Traits], Ch.: "The Signs of Prophethood in Islām," 3:1314 §3391-3392, and in *Kitāb al-Masājid* [The Mosques], Ch.: "Asking a Carpenter or a Manufacturer to Help with the Wood of the Pulpit and the Mosque," 1:172 §438; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:226; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Traits], chapter 6, 5:594 §3627; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Jumu'a* [The Friday Prayer], Ch.: "Where the Imam Stands During the Oratory," 3:102 §1396; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāh wa al-sunna fihā* [Establishing the Prayer and the Sunna Therein], Ch.: "How the Pulpit Came to Be," 1:454 §1414-1417; •al-Dārimī likewise in *al-Sunan*, 1:23 §42.

Reported by al-Bukhārī, al-Tirmidhī, al-Nasā'ī and Ibn Mājah.

٢٨٤/٢. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ النَّبِيُّ ﷺ يَخْطُبُ إِلَى جِذْعٍ. فَلَمَّا اخْتَذَ الْمِنْبَرَ تَحَوَّلَ إِلَيْهِ، فَحَنَّ الْجِذْعُ. فَأَتَاهُ، فَمَسَحَ يَدَهُ عَلَيْهِ.
رَوَاهُ الْبُخَارِيُّ وَابْنُ حِبَّانَ.

284/2. According to Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا,

“The Prophet used to deliver sermons reclining against the trunk of a date palm tree, but when he took the pulpit, he moved to it and the date palm trunk wept and sobbed, so he approached it and rubbed his hand over it.”

Reported by al-Bukhārī and Ibn Hibbān.

٢٨٥/٣. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ إِلَى عِذْقِ جِذْعٍ وَاتَّخَذُوا لَهُ مَنْبَرًا. فَخَطَبَ عَلَيْهِ، فَحَنَّ الْجِذْعُ حَنِينَ النَّاقَةِ. فَتَزَلَّ النَّبِيُّ ﷺ فَمَسَّهُ فَسَكَنَ.
رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

285/3. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

“Before some of the Companions had a pulpit built for him (to stand upon), Allah’s Messenger ﷺ would deliver sermons reclining against the trunk of a date palm tree. After he started using the pulpit, the date palm began to moan and sob like a she-camel, until the Prophet ﷺ descended from the pulpit and rubbed it and it was quietened.”

²⁸⁴ Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: “The Signs of Prophethood in Islām,” 3:1313 §3390; •Ibn Hibbān in *al-Shaḥīḥ*, 14:435 §6506; and cited by •al-Lālikā'ī in *I'tiqād Ahl al-Sunna*, 4:797 §1469.

²⁸⁵ Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: “The Qur'anic Verses That Affirm the Prophethood of Muhammad ﷺ and That which Allāh Gave Exclusively to him,” 5:594 §3627.

Reported by al-Tirmidhī saying: "This is a fine authentic tradition."

٢٨٦/٤. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ إِلَى جِذْعٍ. فَلَمَّا اخْتَذَ الْمِنْبَرَ، ذَهَبَ إِلَى الْمِنْبَرِ. فَحَنَّ الْجِذْعُ، فَأَتَاهُ، فَأَحْتَضَنَهُ، فَسَكَنَ. فَقَالَ: لَوْ لَمْ أَحْتَضِنَهُ، لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ.

رَوَاهُ ابْنُ مَاجَهَ وَأَبُو يَعْلَى وَالْبُخَارِيُّ فِي الْكَبِيرِ.

286/4. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

"The Prophet ﷺ used to deliver sermons reclining on the trunk of a date palm, but when he took the pulpit and moved to it, and the date palm started to moan out of love pang (for the holy touch of Allah's Messenger ﷺ), so the Prophet ﷺ went to it and embraced it until it was soothed. He said, 'Had I not embraced the date-palm, it would have moaned until the Day of Resurrection!'"

Reported by Ibn Mājah, Abū Ya'la and al-Bukhārī in *al-Kabīr*.

٢٨٧/٥. وَفِي رِوَايَةٍ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: حَتَّى سَمِعَهُ أَهْلُ الْمَسْجِدِ حَتَّى آتَاهُ رَسُولُ اللَّهِ ﷺ فَمَسَحَهُ فَسَكَنَ. فَقَالَ بَعْضُهُمْ: لَوْ لَمْ يَأْتِهِ، لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ.

287/5. According to another report by Jābir:

"... even the people of the Mosque heard it (moaning). Then (hearing its sobs) Allah's Messenger ﷺ approached and rubbed it until it quietened. Some said: 'Had he not come, it would have moaned until the Day of Resurrection.'"

²⁸⁶ Set forth by •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāh wa al-sunna fīhā* [The Establishing the Prayer and the Sunna Therein], Ch.: "How the Pulpit Came to Be," 1:454 §1415; •al-Bukhārī in *al-Tārikh al-Kabīr*, 7:26 §108; •Abū Ya'la in *al-Musnad*, 6:114 §3384; •Abd b. Ḥumayd in *al-Musnad*, 1:396 §1336; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 5:37 §1643.

²⁸⁷ Ibid.

٦/٢٨٨. عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جِذْعٍ إِذَا كَانَ الْمَسْجِدُ عَرِيشًا وَكَانَ يُخْطَبُ إِلَى ذَلِكَ الْجِذْعِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: هَلْ لَكَ أَنْ نَجْعَلَ لَكَ شَيْئًا تَقُومُ عَلَيْهِ يَوْمَ الْجُمُعَةِ حَتَّى يَرَاكَ النَّاسُ وَتُسْمِعَهُمْ خُطْبَتَكَ؟ قَالَ: نَعَمْ. فَصَنَعَ لَهُ ثَلَاثَ دَرَجَاتٍ فِيهِ الَّتِي أَعْلَى الْمِنْبَرِ. فَلَمَّا وُضِعَ الْمِنْبَرُ، وَضَعُوهُ فِي مَوْضِعِهِ الَّذِي هُوَ فِيهِ. فَلَمَّا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَقُومَ إِلَى الْمِنْبَرِ، مَرَّ إِلَى الْجِذْعِ الَّذِي كَانَ يُخْطَبُ إِلَيْهِ. فَلَمَّا جَاوَزَ الْجِذْعَ، خَارَ حَتَّى تَصَدَّعَ وَانْشَقَّ. فَتَزَلَّ رَسُولُ اللَّهِ ﷺ لَمَّا سَمِعَ صَوْتَ الْجِذْعِ فَمَسَحَهُ بِيَدِهِ حَتَّى سَكَنَ ثُمَّ رَجَعَ إِلَى الْمِنْبَرِ. فَكَانَ إِذَا صَلَّى، صَلَّى إِلَيْهِ. فَلَمَّا هَدِمَ الْمَسْجِدَ وَغُيِّرَ، أَخَذَ ذَلِكَ الْجِذْعَ أَبُو بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ وَكَانَ عِنْدَهُ فِي بَيْتِهِ.

رَوَاهُ أَحْمَدُ وَأَبْنُ مَاجَهَ وَاللَّفْظُ لَهُ، وَالدَّارِمِيُّ وَالشَّافِعِيُّ. وَقَالَ الْمَقْدِسِيُّ:
رَوَاهُ أَبُو عَبْدِ اللَّهِ ابْنُ مَاجَهَ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ. لَهُ شَاهِدٌ فِي
الصَّحِيحِ مِنْ حَدِيثِ ابْنِ عُمَرَ وَجَابِرٍ رَضِيَ اللَّهُ عَنْهُمَا وَلَهُ طُرُقٌ عَنْ غَيْرِ وَاحِدٍ مِنَ
الصَّحَابَةِ وَإِسْنَادُهُ حَسَنٌ. وَقَالَ الْكِتَابِيُّ: هَذَا إِسْنَادٌ حَسَنٌ وَرَوَاهُ أَبُو يَعْلَى
الْمَوْصِلِيُّ فِي مُسْنَدِهِ.

288/6. According to Ubayy b. Ka'b رَضِيَ اللَّهُ عَنْهُ,

“When the Mosque [of Medina] was still a thatched building, the Prophet ﷺ would pray near the trunk of a date palm tree and deliver

²⁸⁸ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:137–138 §§21285, 21289; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalah wa al-sunna fihā* [The Establishing the Prayer and the Sunna Therein], Ch.: “How the Pulpit Came to Be,” 1:454 §1414; •al-Dārimī in *al-Sunan*, 1:30 §36; •al-Shāfi‘ī in *al-Musnad*, 1:65; •Ibn Sa’d in *al-Ṭabaqāt al-Kubrā*, 1:252; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 1:393 §1192; •Ibn ‘Asākir in *Tārīkh Dimashq*, 4:392; and cited by •al-Asqalānī in *Fath al-Bārī*, 6:603 §3390; •Abū al-Maḥāsīn in *Mu’taṣar al-Mukhtaṣar*, 1:9; •al-Aynī in *Umdat al-Qārī*, 6:215; •al-Kinānī in *Miṣbāḥ al-Zujāja*, 2:16 §504.

sermons reclining on it. One of the Companions asked him, 'Can we make something for you to stand upon on Friday so people can see you and hear your sermon?' The Prophet replied, 'Yes,' and so that man built a three-step pulpit, making the third step the highest. When the pulpit was constructed, they placed it at its site. When Allah's Messenger ﷺ intended to stand upon it, he passed by the date-palm trunk that he used to stand next to when delivering his sermons. After he passed by it, the date-palm trunk cried out of love pang until it almost split apart. When the Prophet ﷺ heard its cries, he descended from the pulpit and put on it his most kind hand and rubbed it until it quietened and then returned to the pulpit. When he prayed, he would pray near it. When the Mosque was demolished and renovated, Ubayy b. Ka'b ؓ took the trunk and kept it in his house."

Reported by Aḥmad, Ibn Mājah (and the wording is his), al-Dārimī and al-Shāfi'ī. According al-Maqdisī, "This was narrated by Abū 'Abd Allāh b. Mājah on the authority of Ismā'il b. 'Abd Allāh. It has a corroborating report in the *Ṣaḥīḥ* collection from the hadith of Ibn 'Umar and Jābir ؓ. This narration has numerous routes of transmission from the Companions and its chain is fine." Al-Kinānī said: "This chain of transmission is fine and it was narrated by Abū Ya'lā al-Mūwṣilī in his *Musnad*."

٧/٢٨٩. عَنْ ابْنِ عَبَّاسٍ ؓ وَعَنْ ثَابِتٍ عَنْ أَنَسٍ ؓ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ إِلَى جَذْعٍ. فَلَمَّا اتَّخَذَ الْمِنْبَرَ، ذَهَبَ إِلَى الْمِنْبَرِ. فَحَنَّ الْجَذْعُ فَأَتَاهُ فَأَحْتَضَنَهُ فَسَكَنَ. فَقَالَ: لَوْ لَمْ أَحْتَضِنَهُ، لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ.

رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ، وَالدَّارِمِيُّ وَابْنُ أَبِي شَيْبَةَ وَأَبُو يَعْلَى وَابْنُ خَرِيقٍ فِي الْكَبِيرِ. وَقَالَ الْمُقَدِّسِيُّ: إِسْنَادُهُ صَحِيحٌ. وَقَالَ الْكِنَانِيُّ: هَذَا إِسْنَادٌ صَحِيحٌ وَرِجَالُهُ ثِقَاتٌ.

289/7. According to Ibn 'Abbās ؓ and Thābit ؓ,

²⁸⁹ Set forth by •Aḥmad b. Ḥanbal from Ibn 'Abbās ؓ in *al-Musnad*, 1:249, 363 §§2236, 3430; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalah wa al-*

“Anas رضي الله عنه narrated that the Prophet ﷺ used to deliver sermons next to the trunk of a date palm tree, but when he started using the pulpit, he moved to it. Upon this, the trunk of the date-palm tree started to moan due to pang of love (and wept bitterly). So the Prophet ﷺ went to it and embraced it until it quietened. He said, ‘Had I not embraced the date-palm, it would have moaned until the Day of Resurrection!’”

Reported by Aḥmad, Ibn Mājah (and the wording is his), al-Dārimī, Ibn Abī Shayba, Abū Yaʿlā and al-Bukhārī in *al-Kabīr*. According to al-Maqdisī, “Its chain of transmission is authentic.” According to al-Kinānī: “This chain is authentic and its sources are reliable.”

٨/٢٩٠. عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه قَالَ: حَنَّتِ الْحَشَبَةُ الَّتِي كَانَ يَقُومُ عِنْدَهَا، فَقَامَ رَسُولُ اللَّهِ ﷺ إِلَيْهَا. فَوَضَعَ يَدَهُ عَلَيْهَا فَسَكَتَتْ.

رَوَاهُ الدَّارِمِيُّ وَابْنُ أَبِي شَيْبَةَ وَأَبُو يَعْلَى وَابْنُ خُزَيْمَةَ. وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ أَبُو يَعْلَى عَنْ جَابِرٍ رضي الله عنه وَرِجَالُهُ مُوْتَقُونَ.

290/8. According to Sahl b. Saʿd رضي الله عنه,

sunna fihā [The Establishing the Prayer and the Sunna Therein], Ch.: “How the Pulpit Came to Be,” 1:454 §1415; •al-Dārimī in *al-Sunan*, 1:31, 442 §39, 1563; •al-Bukhārī in *al-Tārīkh al-kabīr*, 7:26 §108; •Ibn Abī Shayba from Ibn ʿAbbās رضي الله عنه in *al-Muṣannaf*, 6:319 §31746; •Abū Yaʿlā in *al-Musnad*, 6:114 §3384; •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 12:187 §12841; •ʿAbd b. Ḥumayd in *al-Musnad*, 1:396 §1336; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 5:37–38 §1643–1645; •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 1:252; and cited by •al-ʿAsqalānī in *Fath al-Bārī*, 6:602 §3390; •al-Kinānī in *Miṣbāḥ al-Zujāja*, 2:16 §505.

²⁹⁰ Set forth by •al-Dārimī in *al-Sunan*, *al-Muqaddima* [The Introduction], Ch.: “How the Prophet ﷺ Was Honoured by the Longing of the Pulpit,” 1:32, 442 §§40, 1565; •Ibn Abī Shayba in *al-Muṣannaf*, 6:319 §31747; •Abū Yaʿlā in *al-Musnad*, 2:328 §1067, and 4:128 §2177, and 5:142 §2756; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 3:139 §1776; •Ibn Hibbān in *al-Ṣaḥīḥ*, 14:436 §6507; •al-Ṭabarānī in *al-Muʿjam al-Awsat*, 2:108 §1408; •Ibn al-Jaʿd in *al-Musnad*, 1:466 §3219; •al-Haythamī in *Majmaʿ al-Zawāʿid*, 2:180–181.

"The (dry date-palm) trunk that the Prophet ﷺ used to recline on began to moan (due to love pangs for Allah's Messenger) so he stood before it, and placed his hand upon it until it felt soothed."

Reported by al-Dārimī, Ibn Abī Shayba, Abū Ya'la and Ibn Khuzayma. According to al-Haythamī, "It was narrated by Abū Ya'la from Jābir رضي الله عنه and its sources are authentic."

٩/٢٩١. عَنْ أَبِي سَعِيدٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ إِلَى لِزْقٍ جِذْعٍ فَأَتَاهُ رَجُلٌ رُومِيٌّ فَقَالَ: أَصْنَعُ لَكَ مِنْبَرًا تَخْطُبُ عَلَيْهِ. فَصَنَعَ لَهُ مِنْبَرًا هَذَا الَّذِي تَرَوْنَ. قَالَ: فَلَمَّا قَامَ النَّبِيُّ ﷺ يَخْطُبُ، حَنَّ الْجِذْعُ حَيْنَ النَّاقَةِ إِلَى وَلَدِهَا. فَتَزَلَّ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَصَمَّمَهُ إِلَيْهِ فَسَكَنَ. فَأَمَرَ بِهِ أَنْ يُخْفَرَ لَهُ وَيُدْفَنَ.

رَوَاهُ الدَّارِمِيُّ وَابْنُ أَبِي شَيْبَةَ.

291/9. According to Abū Sa'īd رضي الله عنه,

"Allah's Messenger ﷺ used to deliver sermons reclining on the trunk of a date-palm tree, but a Byzantine man came to him and said, 'I will construct a pulpit for you to stand upon as you deliver sermons.' (Having been permitted) that man built the pulpit you see here. When the Prophet ﷺ stood upon this pulpit to deliver a sermon, the date palm trunk moaned as a she-camel moans for her (lost) child. Upon hearing it, Allah's Messenger ﷺ descended from the pulpit and embraced it until it quietened. Afterwards the Prophet ﷺ ordered someone to dig a hole (under the pulpit) and bury it."

Reported by al-Dārimī and Ibn Abī Shayba.

١٠/٢٩٢. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ يَوْمَ الْجُمُعَةِ فَيُسَبِّحُ ظَهْرَهُ

²⁹¹ Set forth by •al-Dārimī in *al-Sunan*, *al-Muqaddima* [The Introduction], Ch.: "How the Prophet ﷺ Was Honoured by the Longing of the Pulpit," 1:31 §37; •Ibn Abī Shayba in *al-Muṣannaf*, 6:319 §31749; and cited by •al-ʿAsqalānī in *al-Maṭālib al-ʿĀliya*, 4:698 §2, and in *Fath al-Bārī*, 6:602 §3390; •al-ʿAynī in *Umdat al-Qārī*, 16:128.

إِلَى جِذْعٍ مَنْصُوبٍ فِي الْمَسْجِدِ فَيَخْطُبُ النَّاسَ. فَجَاءَهُ رُومِيٌّ، فَقَالَ: أَلَا أَصْنَعُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ وَكَأَنَّكَ قَائِمٌ؟ فَصْنَعَ لَهُ مِنْبَرًا لَهُ دَرَجَتَانِ وَيَقْعُدُ عَلَى الثَّالِثَةِ. فَلَمَّا قَعَدَ نَبِيُّ اللَّهِ ﷺ عَلَى ذَلِكَ الْمِنْبَرِ، حَارَ الْجِذْعُ كَحُورِ الثَّوْرِ حَتَّى ارْتَجَّ الْمَسْجِدُ حُزْنًا عَلَى رَسُولِ اللَّهِ ﷺ. فَنَزَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ مِنَ الْمِنْبَرِ فَالْتَزَمَهُ وَهُوَ يُحَوِّرُ. فَلَمَّا التَزَمَهُ رَسُولُ اللَّهِ ﷺ، سَكَتَ. ثُمَّ قَالَ: أَمَّا وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ لَمْ أَلْتَزَمْهُ، لَمَا زَالَ هَكَذَا إِلَى يَوْمِ الْقِيَامَةِ حُزْنًا عَلَى رَسُولِ اللَّهِ ﷺ. فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَدُفِنَ.

رَوَاهُ الدَّارِمِيُّ وَابْنُ خَزِيمَةَ وَصَحَّحَهُ وَاللَّيْثُ. وَقَالَ الْمُقَدِّسِيُّ:
إِسْنَادُهُ صَحِيحٌ.

292/10. According to Anas b. Mālik ﷺ,

“The Prophet ﷺ would stand up on Fridays and address the people while leaning his back on the trunk of a date palm tree that was erected in the Mosque. A Byzantine man approached him and said, “Should I not build something for you, then you can sit upon it and appear to be standing?” Then the man built a pulpit for him that had two steps and a third step where he could sit. When the Prophet of Allah ﷺ sat on the pulpit, the date-palm tree, out of grief for Allah’s Messenger ﷺ, began to groan like a bull until the entire Mosque convulsed. The Messenger ﷺ then descended from the pulpit and went to the date palm tree, holding it closely in the arms while it was moaning. When Allah’s Messenger ﷺ embraced it, it quietened. The Prophet ﷺ said, “By Him in Whose Hand is Muhammad’s soul, had I not comforted this date-palm for its grief for Allah’s Messenger, it would have continued groaning until the Day of Resurrection.” Allah’s Messenger ﷺ then ordered (someone) to take the date palm and bury it.

²⁹² Set forth by •al-Dārimī in *al-Sunan, al-Muqaddima* [The Introduction], Ch.: “How the Prophet ﷺ Was Honoured by the Longing of the Pulpit,” 1:32 §41; •Ibn Khuzayma in *al-Sahih*, 3:104 §1777; and cited by •al-Lālikā’ī in *I’tiqād ahl al-Sunna*, 4:798 §1472; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 4:356–357 §1519–1520; •al-Asqalānī in *Fath al-Bārī*, 2:399.

Reported by al-Dārimī and Ibn Khuzayma and al-Lālakā'ī. Ibn Khuzayma also declared it authentic. According to al-Maqdisī, "Its chain of transmission is authentic."

١١/٢٩٣. عَنِ ابْنِ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا خَطَبَ قَامَ فَأَطَالَ الْقِيَامَ فَكَانَ يَشُقُّ عَلَيْهِ قِيَامُهُ. فَأُتِيَ بِجَذْعٍ نَخْلَةٍ فَحَفَرَ لَهُ وَأُفِيمَ إِلَى جَنْبِهِ قَائِمًا لِلنَّبِيِّ ﷺ. فَكَانَ النَّبِيُّ ﷺ إِذَا خَطَبَ فَطَالَ الْقِيَامُ عَلَيْهِ وَعَلَبَهُ، اسْتَنَدَ إِلَيْهِ فَاتَكَأَ عَلَيْهِ. فَبَصُرَ بِهِ رَجُلٌ كَانَ وَرَدَ الْمَدِينَةَ فَرَأَاهُ قَائِمًا إِلَى جَنْبِ ذَلِكَ الْجَذْعِ، فَقَالَ لِمَنْ يَلِيهِ مِنَ النَّاسِ: لَوْ أَعْلَمُ أَنَّ مُحَمَّدًا يَحْمَدُنِي فِي شَيْءٍ يَرْفُقُ بِهِ، لَصَنَعْتُ لَهُ مَجْلَسًا يَقُومُ عَلَيْهِ، فَإِنْ شَاءَ جَلَسَ مَا شَاءَ وَإِنْ شَاءَ قَامَ. فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: ائْتُونِي بِهِ. فَأَتَوْهُ بِهِ فَأَمَرَ أَنْ يَصْنَعَ لَهُ هَذِهِ الْمَرَاقِي الثَّلَاثُ أَوْ الْأَرْبَعُ، هِيَ الْآنَ فِي مَنِيرِ الْمَدِينَةِ. فَوَجَدَ النَّبِيَّ ﷺ فِي ذَلِكَ رَاحَةً. فَلَمَّا فَارَقَ النَّبِيُّ ﷺ الْجَذْعَ وَعَمَدَ إِلَى هَذِهِ الَّتِي صُنِعَتْ لَهُ، جَزَعَ الْجَذْعُ، فَحَنَّ كَمَا تَحَنُّ النَّاقَةُ حِينَ فَارَقَهُ النَّبِيُّ ﷺ. فَرَعَمَ ابْنُ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ حِينَ سَمِعَ حَيْنَ الْجَذْعِ، رَجَعَ إِلَيْهِ فَوَضَعَ يَدَهُ عَلَيْهِ. وَقَالَ: اخْتَرِ أَنْ أَغْرَسَكَ فِي الْمَكَانِ الَّذِي كُنْتَ فِيهِ فَتَكُونَ كَمَا كُنْتَ، وَإِنْ شِئْتَ أَنْ أَغْرَسَكَ فِي الْجَنَّةِ فَتَشْرَبَ مِنْ أَنْهَارِهَا وَعَيُونُهَا فَيَحْسُنَ بَنَتِكَ وَتُثْمَرَ فَيَأْكُلُ أَوْلِيَاءُ اللَّهِ مِنْ ثَمَرَتِكَ وَتَخْلِكَ فَعَلْتُ. فَرَعَمَ أَنَّهُ سَمِعَ مِنَ النَّبِيِّ ﷺ وَهُوَ يَقُولُ لَهُ: نَعَمْ، قَدْ فَعَلْتُ، مَرَّتَيْنِ. فَسُئِلَ النَّبِيُّ ﷺ فَقَالَ: اخْتَارَ أَنْ أَغْرَسَهُ فِي الْجَنَّةِ.

رَوَاهُ الدَّارِمِيُّ.

293/II. According to Ibn Burayda رَضِيَ اللَّهُ عَنْهُ on the authority of his father,

²⁹³ Set forth by •al-Dārimī in *al-Sunan, al-Muqaddima* [The Introduction], Ch.: "How the Prophet ﷺ Was Honoured by the Longing of the Pulpit," 1:29 §32; •Abū Nu'aym in *Hilyat al-Awliyā'*, 9:116; •al-Bayhaqī in *al-I'tiqād*, 1:271, and in *Dalā'il al-Nubuwwa*, 6:68; •Ibn 'Asākir in *Tārīkh Dimashq*, 4:391; and cited by •al-'Asqalānī in *Fath al-Bārī*, 6:603 §3393; •Ibn Kathīr in *Shamā'il*

“When the Prophet ﷺ would deliver sermons, he would stand for a long time. That was rather cumbersome for him, so someone brought the trunk of a date-palm tree and planted it in the ground so it could stand upright to the side of the Prophet ﷺ. The Prophet ﷺ would lean upon it when he delivered sermons and his long standing would grow tiresome. Noticing the Prophet ﷺ stand next to that date-palm trunk, a man visiting Medina at that time called out to those around him, ‘If I knew that Muhammad would like to prepare anything that would comfort him, I would have built a pulpit for him to stand upon—one that would enable him to stand and sit as he wishes.’ When the news of this man reached the Prophet ﷺ, he said, ‘Bring him to me.’ When they brought the man to the Prophet ﷺ, he ordered him to construct a three or four step pulpit—which is now the pulpit of Medina. The Prophet ﷺ found comfort in it, but when he left the date-palm trunk and began to use the pulpit that was made for him, the date-palm trunk began to groan like a she-camel (feeling love dejected) that would cry for its lost suckling.” Ibn Burayda reported that his father mentioned that when the Prophet ﷺ heard the groans of the date-palm trunk, he went back to it and placed his hands upon it, saying, “You decide; either I re-plant you in the area where you were before and you will be as you were, or, if you like, I can plant you in Paradise where you can drink from its rivers and springs, whereby you will grow well and produce fruits that will be eaten by Allah’s friends [*awliyā’ Allāh*].” Ibn Burayda’s father claimed that he heard the Prophet ﷺ say twice to the date-palm trunk, “Yes, I had done it.” When the Prophet ﷺ was asked, he replied, “It chose to be planted in Paradise.”

Reported by al-Dārimī.

١٢/٢٩٤. عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُومُ إِلَى الْحَشْبَةِ يَتَوَكَّأُ عَلَيْهَا يَخْطُبُ كُلَّ جُمُعَةٍ حَتَّى آتَاهُ رَجُلٌ مِنَ الرُّومِ وَقَالَ: إِنْ شِئْتُ، جَعَلْتُ لَكَ شَيْئًا إِذَا قَعَدْتَ عَلَيْهِ كُنْتُ كَأَنَّكَ قَائِمٌ. قَالَ: نَعَمْ. قَالَ: فَجَعَلْ لَهُ الْمُنْبَرَ. فَلَمَّا جَلَسَ عَلَيْهِ، حَنَّتِ الْحَشْبَةُ حَيْنَ النَّافَةِ عَلَى وَلَدِهَا حَتَّى نَزَلَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهَا. فَلَمَّا كَانَ مِنَ الْغَدِ،

فَرَأَيْتُهَا قَدْ حَوَّلَتْ. فَقُلْنَا: مَا هَذَا؟ قَالَ: جَاءَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ ﷺ فَحَوَّلُوهَا.
رَوَاهُ أَبُو يَعْلَى وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ مُوثِقُونَ.

294/12. Jābir رضي الله عنه said,

“The Prophet ﷺ used to stand and deliver his Friday sermons while leaning on the trunk of a date-palm tree, until a Byzantine man came to him and said, ‘If you would like, I can build something for you that you can sit upon and appear to be standing.’ The Prophet ﷺ said, ‘Yes,’ so the man built a pulpit for him, and when the Prophet ﷺ sat upon it, the date-palm trunk began to groan like a she-camel groaning at (the loss of) her child. The Prophet ﷺ then descended from the pulpit and placed his merciful hand on the trunk. The next day, I saw that the trunk was removed, so when we asked, ‘What is this?’ Someone explained, ‘The Prophet ﷺ, Abū Bakr and ‘Umar رضي الله عنه came and removed it.’”

Reported by Abū Ya‘lā. According to al-Haythamī, “Its sources are all authentic.”

١٣/٢٩٥. وَفِي رِوَايَةٍ: عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ يَوْمَ الْجُمُعَةِ يُسْنِدُ ظَهْرَهُ إِلَى سَارِيَةٍ مِنْ خَشَبٍ أَوْ جَذْعٍ أَوْ نَخْلَةٍ (شَكَّ الْمُبَارَكُ). فَلَمَّا كَثُرَ النَّاسُ، قَالَ: ابْنُوا لِي مَنبَرًا. فَبَنَوْا لَهُ الْمَنْبَرَ فَتَحَوَّلَ إِلَيْهِ. حَنَّتِ الْحَشَبَةُ حِينَئِذٍ الْوَالِهَ. فَمَا زَالَتْ حَتَّى نَزَلَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَنْبَرِ، فَأَتَاهَا فَاحْتَضَنَهَا فَسَكَنَتْ.
رَوَاهُ ابْنُ خُرَيْمَةَ.

295/13. In another narration, Anas b. Mālik رضي الله عنه said,

“When the Prophet ﷺ stood on Friday, he would lean his back on a wooden plank, a date-palm trunk, or a tree (al-Mubārak was

²⁹⁴ Set forth by •Abū Ya‘lā in *al-Musnad*, 4:128 §2177, 2:328 §1067; •Ibn Khuzayma in *al-Sahīh*, 3:139 §1776; •al-Haythamī in *Majma‘ al-Zawā'id*, 2:181.

²⁹⁵ Ibid.

doubtful). When more people came (and it became crowded), he said, 'Build a pulpit for me.' After they built it and he started to use it, the trunk began to moan with intense yearning and did not stop until Allah's Messenger ﷺ descended from the pulpit, came to it and embraced it until it quietened."

Reported by Ibn Khuzayma.

١٤/٢٩٦. عَنْ الْحَسَنِ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُخْطُبُ يَوْمَ الْجُمُعَةِ إِلَى جَنْبِ خَشْبَةٍ يُسْنِدُ ظَهْرَهُ إِلَيْهَا. فَلَمَّا كَثُرَ النَّاسُ، قَالَ: ابْنُوا لِي مَنْبَرًا. فَبَنَوْا لَهُ مَنْبَرًا لَهُ عَتَبَتَانِ. فَلَمَّا قَامَ عَلَى الْمَنْبَرِ لِيَخْطُبَ، حَنَّتِ الْخَشْبَةُ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ أَنَسُ: وَأَنَا فِي الْمَسْجِدِ، فَسَمِعْتُ الْخَشْبَةَ حَنَّتْ حَيْنَ الْوَلَدِ. فَمَا زَالَتْ تَحْنُ، حَتَّى نَزَلَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ، فَاحْتَضَنَهَا فَسَكَتَتْ.

قَالَ: كَانَ الْحَسَنُ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ بَكَى، ثُمَّ قَالَ: يَا عِبَادَ اللَّهِ، الْخَشْبَةُ تَحْنُ إِلَى رَسُولِ اللَّهِ ﷺ شَوْقًا إِلَيْهِ لِمَكَانِهِ مِنْ اللَّهِ. فَانْتُمْ أَحَقُّ أَنْ تَشْتَاقُوا إِلَى لِقَائِهِ.

رَوَاهُ ابْنُ حِبَّانَ وَأَبُو يَعْلَى وَالطَّبْرَانِيُّ.

296/14. According to al-Hasan al-Basari, Anas b. Malik رَضِيَ اللَّهُ عَنْهُ reported,

"When Allah's Messenger ﷺ delivered his Friday sermons, he would stand next to a tree trunk and lean his back on it. When more people came (and it became crowded), he said, 'Build a pulpit for me,' and so they built a pulpit for him that had two pommels. When he stood upon the pulpit to deliver his sermon, the trunk moaned out of yearning for Allah's Messenger ﷺ. I was there and I heard it moan like

²⁹⁶ Set forth by •Ibn Hibbān in *al-Shāḥih*, Ch.: "The Aforementioned Tree Trunk Stopped Its Longing Only After al-Muṣṭafā ﷺ Had Embraced It," 14:436 §6507; •Abū Ya'la in *al-Muṣnad*, 5:142 §2756; •al-Tabarānī in *al-Mu'jam al-Awsaṭ*, 2:108 §1409; •Ibn al-Ja'd in *al-Muṣnad*, 1:466 §3219; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 5:289 §6507; •al-Haythamī in *Mawārid al-Zam'ān*, 1:151 §574; and cited by •al-'Asqalānī in *Fath al-Bārī*, 6:602; •Ibn Kathīr in *Shamā'il al-Rasūl* ﷺ, 240.

a child. It went on moaning until Allah's Messenger ﷺ descended from the pulpit and embraced it and it quietened."

When al-Hasan narrated this hadith, he would cry and say, "O servants of Allah! The tree trunk would moan out of longing for and missing Allah's Messenger ﷺ due to his exalted station and rank with Allah Most High; you have even more right to long for his meeting!"

Reported by Ibn Hibbān, Abū Ya'la and al-Ṭabarānī.

١٥ / ٢٩٧. عَنْ أَبِي هُمَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةِ تَبُوكَ حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ قَالَ: هَذِهِ طَابَةٌ وَهَذَا أُحُدٌ جَبَلٌ، مُحِبُّنَا وَنُحِبُّهُ. مُتَّفَقٌ عَلَيْهِ.

297/15. According to Abū Ḥumayd رَضِيَ اللَّهُ عَنْهُ,

"We were returning with the Prophet ﷺ from the battle of Tabuk, and when we approached Medina, he said: 'This is Ṭāba [i.e., Medina the Pure] and this is Mount Uhud; it loves us and we love it.'"

Agreed upon.

١٦ / ٢٩٨. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَعِدَ النَّبِيُّ ﷺ إِلَى أُحُدٍ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَجَفَّ بِهِمْ. فَضْرَبَهُ بِرِجْلِهِ وَقَالَ: اثْبُتْ، أُحُدُ، فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدَانِ.

²⁹⁷ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Maghāzī* [The Military Expeditions], Ch.: "The Prophet's Arrival to Hajar رَضِيَ اللَّهُ عَنْهُ," 4:1610 §4160, and in *Kitāb al-Zakāt* [The Zakat], Ch.: "Estimating Dates," 2:539 §1411; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "The Miracles of the Prophet رَضِيَ اللَّهُ عَنْهُ," 4:1785 §1392, and in *Kitāb al-Hajj* [The Pilgrimage], Ch.: "Uhud Is a Mountain That Loves Us and Which We Love," 2:1011 §1392; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:424 §23652; •Ibn Hibbān in *al-Ṣaḥīḥ*, 10:355; •Ibn Abī Shayba in *al-Muṣannaf*, 7:423 §37006; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:372 §12889; •Abū Nu'aym in *Dalā'il al-Nubuwwa*, 171 §212.

رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

298/16. According to Anas b. Mālik رضي الله عنه،

“Once the Prophet ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān climbed Mount Uhūd and it trembled. The Prophet ﷺ struck it with his foot and said, ‘Be firm, Uhūd, for upon you are a Prophet, a veraciously truthful one [ṣiddīq] and two martyrs.”

Reported by al-Bukhārī, Abū Dāwūd and al-Tirmidhī.

١٧/٢٩٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَى حِرَاءٍ هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ فَتَحَرَّكَتِ الصَّخْرَةُ. فَقَالَ النَّبِيُّ ﷺ: أَهْدَأْ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ.

299/17. According to Abū Hurayra رضي الله عنه،

“Once the Prophet was on Mount Ḥirā’ with Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥa and al-Zubayr, when it started moving (overjoyed). The Prophet ﷺ said, ‘(O hillock!) Be still, for upon you are none other than a Prophet ﷺ, a veraciously truthful one [ṣiddīq] and a martyr.”

²⁹⁸ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: “The Exemplary Traits of ‘Umar b. al-Khaṭṭāb رضي الله عنه,” 3:1348 §3483, and in Ch.: “Were I to Choose an Intimate Friend,” 3:1344 §3472; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Prophetic Tradition], Ch.: “The Caliphs,” 4:212 §4651; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: “The Exemplary Traits of ‘Uthmān رضي الله عنه,” 5:624 §3697; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:280 §6865; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:43 §8135.

²⁹⁹ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [The Virtues of the Companions رضي الله عنهم], Ch.: “The Virtues of Ṭalḥa and al-Zubayr رضي الله عنهما,” 4:1880 §2417; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:419 §9420; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: “The Virtues of ‘Uthmān b. ‘Affān رضي الله عنه,” 5:624 §3696; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:59 §8207; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:441 §6983; •Ibn Abi ‘Āṣim in *al-Sunna*, 2:621 §1441.

Reported by Muslim, Aḥmad, al-Tirmidhī and al-Nasā'ī.